# The Alliance Weekly

SEPTEMBER 4, 1957

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WINNOWING RICE IN THE PHILIPPINES

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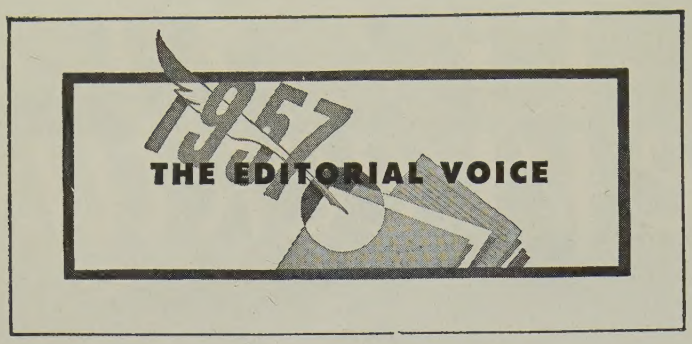



## PRAISE IN THREE DIMENSIONS

Christ is to His people so many wonderful things and brings to them such a wealth of benefits as the mind cannot comprehend nor the heart find words to express.

These treasures are both present and to come. The Spirit of Truth, speaking through Paul, assures us that God has in Christ blessed us with all spiritual blessings. These are ours as sons of the new creation and are made available to us now by the obedience of faith.

Peter, moved by the same Spirit, tells us of an inheritance guaranteed us by the resurrection of Christ, an inheritance incorruptible, undefiled and unfading, reserved in heaven for us.

There is no contradiction here, for one apostle speaks of present benefits and the other of benefits yet to be conferred upon us at the coming of Christ. And both exhaust human speech to celebrate the many blessings which we have already received.

Perhaps it would help us to understand if we thought of ourselves as fish in a vast river, at once enjoying the full flow of the stream, remembering with gratitude the current that has passed and awaiting with joyous anticipation the fullness that is moving on us from upstream. While this is but an imperfect figure of speech, it is quite literally true that we who trust in Christ are borne along by present grace while we remember with thankfulness the goodness we have enjoyed in days passed and look forward in happy expectation to the grace and goodness that awaits us yet.

Bernard of Clairvaux speaks somewhere of a "perfume compounded of the remembered benefits of God." Such fragrance is too rare. Every follower of Christ should be redolent of such perfume; for have we not all received more from God's kindness than our imagination could have conceived before we knew Him and discovered for ourselves how rich and how generous He is?

That we have received of His fullness grace for grace no one will deny; but the fragrance comes not from the receiving; it comes from the remembering, which is something quite different indeed. Ten lepers received their health; that was the benefit. One came back to thank his Benefactor; that was the perfume. Unremembered benefits, like dead flies, may cause the ointment to give forth a stinking savor.

Remembered blessings, thankfulness for present favors and praise for promised grace blend like myrrh and aloes and cassia to make a rare bouquet for the garments of the saints. With this perfume David also anointed his harp and the hymns of the ages have been sweet with it.

Perhaps it takes a purer faith to praise God for unrealized blessings than for those we once enjoyed or those we now enjoy. Yet many have risen to that sunlit peak, as did Anna Waring when she wrote,

*"Glory to Thee for all the grace*
*I have not tasted yet."*

As we move into deeper personal acquaintance with the Triune God I think our life emphasis will shift from the past and the present to the future. Slowly we will become children of a living hope and sons of a sunny tomorrow. Our hearts will be tender with memories of yesterday and our lives sweet with gratitude to God for the sure way we have come; but our eyes will be focused more and more upon the blessed hope of tomorrow.

Much of the Bible is devoted to prediction. Nothing God has yet done for us can compare with all that is written in the sure word of prophecy. And nothing He has done or may yet do for us can compare with *what He is and will be to us.* Perhaps the hymnist had this in mind when she sang,

*"I have a heritage of joy*
*That yet I must not see;*
*The hand that bled to make it mine*
*Is keeping it for me."*

Could that "heritage of joy" be less than the Beatific Vision?

●

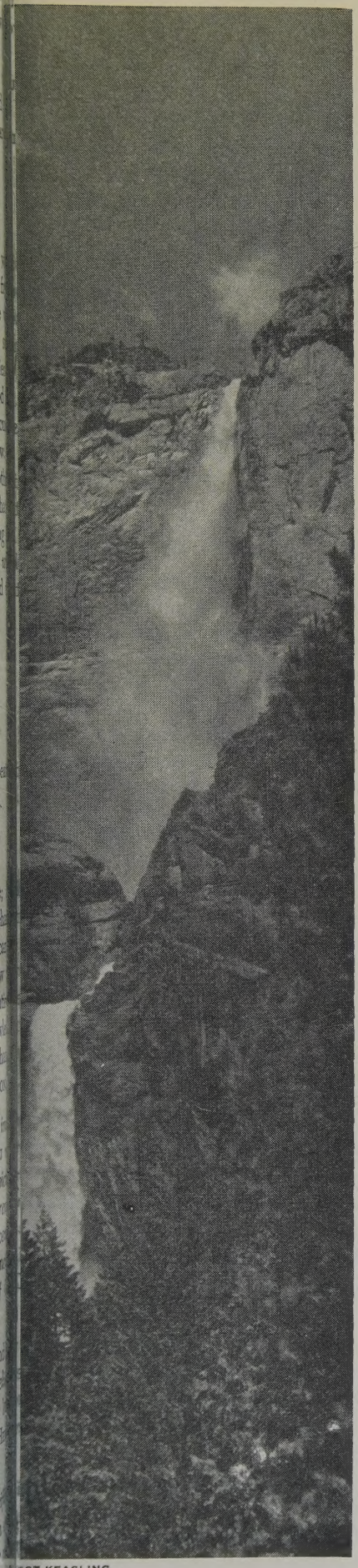
## QUOTES FROM THE FATHERS

Truth is absolute, and therefore always the same; but our conception of truth is imperfect and must change as we grow in knowledge. Some phases of truth can be known only by experience; hence as we grow the previous theories must be modified or dropped entirely. We are exhorted to grow in grace and in the knowledge of our Lord, and growth involves a constant change, especially in the sense of enlargement.—J. H. PATON.

*Man is God's image, and to curse wickedly the image of God is to curse God Himself. Suppose that a man should say with his mouth, I wish that the king's picture were burned; would not this man's so saying render him as an enemy to the person of the king? Even so it is with them that by cursing wish evil to their neighbors or themselves; they contemn the image of God Himself.*—JOHN BUNYAN.

Christ never failed to distinguish between doubt and unbelief. Doubt is *can't believe;* unbelief is *won't believe.* Doubt is honesty; unbelief is obstinacy. Doubt is looking for light; unbelief is content with darkness.—HENRY DRUMMOND.

*An unrestrained flow of talk is a sure sign of a trifling dissipated mind; and no one can turn readily from useless, frivolous conversation to recollected prayer or spiritual reading so as to profit by them.*—JEAN NICOLAS GROU



EST KEASLING
*Yosemite Falls*

*Come out of the desert of life and find in Christ an oasis of life-giving water*

# Drawing with Joy

*Isaiah 12*

By REV. WILLARD L. OSTERHELDT

FOLLOWING the Hebrew people's exile and their servitude to the Assyrians, Babylonians and Persians, they turned to the Lord and received comfort. These industrious people took a new lease on life. They tasted of God's love afresh and rejoiced that He still had a place in His heart for them. With joy they drew water from the wells of deliverance. They realized then a partial fulfillment of the words of Isaiah. It was only a partial fulfillment because only a remnant was involved. Its complete fulfillment awaits the restoration of the people to the land and the complete restoration of the land to the people.

Also involved in this Scripture is the recognition and the championing of Messiah. In that day God will be hailed as Israel's salvation, strength and song.

First, God will be hailed as Israel's *salvation.* As the kingdom time will be a time for fulfilled prophetic passages, it will be a day of fulfilled understanding on the part of the Chosen People. They have in the past considered God as their salvation according to the old covenant involving animal sacrifices. But since the coming of Messiah the old covenant is obsolete. The last effective animal sacrifice was made the year Jesus was crucified.

Salvation is not only Israel's basic need nationally; it represents each individual's fundamental requirement. All problems are in their origin theological, and the primary theological problem is that of salvation. Salvation is primary because this life is a one-way path to a precipice. Without help from above, lasting progress and abiding joy are impossible.

In the kingdom age Israel will draw water from the wells of salvation with joy. Drawing water is work and chores seldom instill joy. The only time the drawing of water from a well might possibly excite joy would be after an experience of severe thirst or drought. The Israelites will draw water with joy from the wells of salvation following the longest spiritual drought of their history. Since the days of Jesus, the nation has not tasted the water of life. The wailing wall has been their national symbol.

It stands to reason that if the Israelites as a nation are to experience joy in drawing from the wells of salvation then each individual who draws should also experience joy.

Recently while reviewing some of the sermons recorded in the Book of Acts my attention was called to the emphasis on repentance. I am afraid that there are people uniting with the church who have never repented. Never having been pained by their past, neither have they experienced the joy of salvation. A person who has never travailed over his plight as a wretched, doomed sinner is never going to be anything more than a nonchalant church member. The chances are that a person who has never been desperate for forgiveness will never be very forgiving toward others.

Joy is the product of a situation climactically changed for the better. Robert Browning in his poem "Pippa Passes" pictures the transforming

*Mr. Osterheldt is pastor of the Hill Crest Heights Presbyterian Church in Oklahoma City, Okla. He writes of the joy that flows from a redeemed heart where Christ reigns supreme.*

effect made by a little girl named Pippa as she passes through an unhappy neighborhood. Her song and jubilant manner bring cheer to every house. This illustrates but dimly how the news of Christ's death in our stead affects those conscious of sin.

During the millennial kingdom Israel will also herald God as her *strength*. There will be a new awareness of her weakness.

I spoke with a young lady recently who is engaged in a church vocation. Becoming discouraged at one point with the results of her work, she said to herself, "What do you have to offer to the Lord? What qualities do you have that would persuade anyone to commit his life to Christ?" Then there came the awareness that no one has anything in himself. It is when we regard ourselves well that we really expose our weaknesses.

The Jews' chief impediment has been their ethnic pride. They have tended to consider themselves better than other peoples. In that day when with joy they draw from the wells of salvation there will be a new awareness of their own feebleness. Accompanying that awareness of impotence will be a sense of God's stoutness and His readiness to aid.

When the king of Moab hired Balaam to prophesy against Israel, he did not do so. Instead Balaam blessed the Israelites because their God was with them; the shout of a king was among them. This was the source of their might and of their victories. It was not what the people had wrought but what God had wrought in their midst. Israel's strength in the days ahead will issue from the same source. The resurrected Christ will be seated on the throne of David in her midst and the shout of a king will be among them.

Do you as a Christian sense a certain debility, an inability to carry on effectively, a certain feebleness in the expression of your Christian witness? If you do, you have not enthroned Christ in your heart; the shout of the King is not in your spirit. Where Christ is reigning there is power and might and boldness, and with joy you draw water from the wells of salvation.

When Zion becomes the capital of the world, Israel will hail God as her *song*. The music of the heathen (and the heathen today include most of the descendants of Abraham) is predominantly in the minor key. When with joy the restored and reconciled nation draws from the wells of salvation, that joy will be expressed in song, song in the major key. It will express fulfilled hopes, prosperity, peace and purity.

An analysis of popular music indicates that it is spawned from dark situations rather than bright ones. For the most part these "hit" compositions are an expression of a world that has never drawn from the wells of salvation. The "top ten" in the kingdom will have a different beat and will express an emotion superior to those which attract coins to the jukeboxes today. For God will b more than an unknown quantity more than a conventional expres sion, more than the Man Upstairs He will be the Person who is pres ent, the Person who rules the hear as well as the kingdom.

Braggers are usually people wit an inferiority complex. It was so wit Scotty Lawrence, a gifted song writ about the turn of the last centur One of his hits betrayed his hear "I'll Never Be Good Enough." H hit the skids and wound up a slav to alcohol and dope. He went to ja for shoplifting. Then after he at tended a number of services in th Pacific Garden Mission on Chicago' skid row, he gave his life to Christ From his pen again began to flow music. But it was different from tha which he had written previously The tunes were woven with delight There was a joy born of his new relationship with God. That wil be Israel's experience.

Do you like to sing when yo work? Does your taste for song ru along with the tempo of disappoint ment or enchantment? If the well from which you draw are the well of salvation and your strength i the Lord, then your song will be th rippling rhythm of a cup of jo bubbling over.

The waters of salvation are thirs quenching, joy imparting, strengt giving and song provoking. Com out of the desert of life and fin in Christ an oasis of life-givin water. With joy draw to you heart's content, gain strength in Hi might, burst forth into joyous song Let the world know that your Re deemer reigns within. ◆ ◆ ◆

VOLUME 92 NUMBER 36

the Alliance Weekly

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Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to THE ALLIANCE WEEKLY, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing.

*(Printed in U. S. A.)*

## Quotes from Our Contemporaries

It is revival or judgment, concludes ARVID F. CARLSON in *The Covenant Weekly:*

*"Both God's goodness and His severity are designed to revive and save. If we are not satisfied with one we may have to take the other. God is a 'faithful Creator' to whom any man can commit his never-dying soul. He would rather vindicate than judge; He prefers revival to retribution. But if we will not take His way we will have to pay the price! O saints of God, let us plead for revival! We can better stand that than judgment!"*

# It Takes Time to Know the Lord

*Hosea 6:3*

By REV. RUSSELL R. KAUFFMAN

UR title is a well-known adage. the Scriptures we find it worded, e is a rewarder of them that igently seek him." We sing it m our hymnals:

*"Take time to be holy,*
*Speak oft with thy Lord."*

t to know and to practice what know are two different things. eard someone say recently, "We y for more light, but we haven't d up to the light we have."

This is the age of timesaving vices which are no longer con- ered luxuries but part of our way living. We save time with every- ng from moving sidewalks to ctronic ovens that produce tanta- ng steaks within seconds. But still have no time to know the rd.

Consider the aggressive pastor ay. He must run his church, look r the social life of his congrega- n, carry on a radio broadcast, edit church paper, write books, speak ll the outside meetings to which is invited, keep a spotless record never missing a hospital call and nd hours on the telephone trying keep people happy. Shakespeare's ebrated words concerning time's tty pace from day to day" should revised. It is no longer a petty e, and as the hours and days race the symphony of procrastination s the conscience to sleep with the ught, "Tomorrow I will have more e to know the Lord." Many of know tomorrow never comes.

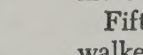
But what about the man in the ? He too has imbibed the spirit this maniacal pace. Before long is whizzing around to noonday cheons, healing meetings, evan- stic centers, deeper life crusades prophetic conferences. The or- ganizations and places we could name are legion. For the few women who are not working there are auxiliaries, Christian teas (so-called), circles A, B, C and D to fill in the afternoons before the evening meetings. Nobody has time to know the Lord, or even to know the children who grow up in the draft caused by the father going out the back door to one meeting and the mother leaving from the front for her gathering. Is there someone reading this who has not been caught in this evil snare? If so, then read no more. Bow your head in grateful praise for the pleasant, plain path into which the Spirit has led you.

Occasionally some Christian stops long enough to ask the thoughtful question, "How profitable is all this and where is it leading us?" Then some glib wag who is constantly giving his personal testimony all over town retorts with a deep, convincing modulation of voice, "Remember, the devil never takes a vacation!" That is proof enough to justify this whole senseless rush. If someone would only think to remind him that we are not to imitate the devil. But there is no time for that either, for someone is telling his life story that night, "From Dope Addiction to Jesus," and away we go again.

If the devil cannot keep us on the shelf completely he will run us around seven days a week four seasons a year to everything and anything remotely connected with that magical word "Christian," whether it is a Christian bowling club, a Christian softball team or only a stadium rally on the other side of town. It may be any place as long as there is noise, motion and excitement, anything to keep the Christian from really getting to know the Lord in all His beauty of character and holiness.

We harmonize the latest chorus but we find no harmony with the blessed Spirit. We memorize the sacred Word but the Word lies cold and dormant in our hearts. We listen to many voices but our ears are closed to Him whose voice is as the sound of many waters. We learn of the experience of men but He of whom the prophets speak is little more than a stranger to us.

Fifteen of the twenty years I have walked with God have been spent in His service as an undershepherd. I confess that for some of that time I was guilty of letting Satan take advantage of me. I did not know his devices. In His mercy the Lord led me to observe His dealings with others and through that to show me the answer to my problem. As I look back over the short distance I have traveled I recall men whose ministries have become almost worthless. They were never able to say "no" to activities. They could never eliminate the nonessentials. They had great potential but it never



## All Honor and Praise

*All honor and praise*
*To the Father of grace*
*To the Spirit and Son I return;*
*The business pursue*
*He hath made me to do,*
*And rejoice that I ever was born.*

*In a rapture of joy*
*My life I employ*
*The God of my life to proclaim:*
*'Tis worth living for this*
*To administer bliss*
*And salvation in Jesus' name.*

—CHARLES WESLEY.

raised its head above the state of suspended animation. The Spirit brooded and wooed but His voice was lost amid the myriad voices that cried for the Christian's time.

Then I have watched men whose lives were like that of the son-in-law of Jethro, dwelling on the backside of the desert. For years no one knew they lived except the little handful who came to hear them recite on the Lord's day what they had heard in the secret place during the week. These quiet saints did few things but they did them well, and to them we go for refreshment when our nerves will be still long enough to listen. Someone wrote, "They produce cream, and it takes time for cream to rise."

Shall we decide together today to add a new word to our vocabulary? I plead for today; we have already wasted too many tomorrows. It is only a one syllable word—*No.* L us say "no" to all the activity th goes by the name Christian but kee us from coming to know Jesu Christ. Then let us dedicate tim precious time, to learn to know o wonderful Lord. Resolve to dedica in the morning and in the eveni a priceless season when He will found and guard it jealously. "Th shall we know, if we follow on know the Lord." ◆ ◆

# A Holy Life Is Possible

By N. E. GUSTAFSON

*Holiness of life springs from purity of heart, and that comes by cleansing*

ACCORDING to Old Testament Law outward contact with unclean objects caused defilement. Even defilements contracted unwittingly separated a person from taking part in the worship of God. He was considered unclean until the required ceremonies had been performed and the allotted time elapsed. Penalties for disobedience were strict. By such laws God taught His people that they must be holy. No unholy person or thing was to be tolerated. Until purification had been accomplished there could not be fellowship.

Outward restraints were necessary to govern a people who had come from four hundred and seventy years of contact with heathenism. God surrounded the Hebrew people with detailed laws to instruct them and lead them to the deeper meaning of His purpose. But the heart is not tamed by law. It is deceitful and rebellious by nature.

The testings of these laws should have revealed to the men of Israel the condition of their hearts. Thousands of them must have recognized God's purpose and willingly obeyed, but there were multitudes who offered only lip service. Some flagrantly disobeyed and suffered for it. God had laid out the pattern and they were to follow. The road was strait and only the few found it. As long as Moses and Joshua were leading, the people submitted and the nation went forward. But when men of less consecration assumed leadership the people became rebellious.

The New Testament view of law and of defilement is different. Jesus came to take away the onus of keeping the Law by replacing the emphasis on outward duty with a transformation of the inward desire. We never find it hard to do the things we want to do. Jesus came to do the marvelous work of transforming man's whole being. It was impossible to perform the Law and obey the prophets, but Jesus came to overcome that impossibility by taking out the thing that sets the heart against it and substituting a heart that wants to do it. Rebellion He changes to willingness. The hard heart He makes tender (Ezek. 36: 26, 27; 2 Cor. 5:17), for the heart is the seat of man's affections and his outward acts ultimately conform to his inward condition (Mark 7: 15-23).

Holiness of life springs from purity of heart. There is no divorcing the two. The New Testament is more strict than the Old Testament in its penalty for defilement, but its method of cleansing is more simple, howbeit more difficult, because a man must bring his heart to God for forgiveness and cleansing before restoration to worship can take place. Under the Law men seek by the outward acts of a ceremony to gain the approval of God. But these do not change their hearts. God is co cerned not so much with the act with the source of the act, the hea Separation from the presence a fellowship of God is still the penal Holiness as a requisite to fello ship with God is a New Testame truth that has its Old Testame counterpart. But God has provid forgiveness and cleansing. "For the blood of bulls and of goats, a the ashes of an heifer sprinkling t unclean, sanctifieth to the purifyi of the flesh: how much more sh the blood of Christ, who throu the eternal Spirit offered hims without spot to God, purge yo conscience from dead works to ser the living God?"

When a man confesses his sin a comes to God with a broken spi and a contrite heart, his relatio ship is restored. When the blo cleanses a person there is for him fo giveness and fitness for fellowshi

There is no respect of perso with God. Our life is either a wa in the flesh or a walk in the Spir The Word tells what things defi our walk. In Galatians 5:9-21 th are clearly stated and the penal is also pronounced. But the fru of the Spirit is in evidence wh a person is in fellowship with Go That fruit is love, joy, peace, lon suffering, gentleness, goodness, fait meekness, temperance (self-control against which there is no law (Ga 5:22, 23). ◆ ◆

DAVID R. ENLOW, Editor

## T HOME

**uthern Baptists to seek 475,000 converts:** Southern ptists will attempt to win 475,000 converts next year, . Leonard Sanderson, secretary of the denomination's me Mission Board, said at Dallas, Tex. This goal and day of commitment to soul-winning were approved twenty-four secretaries of evangelism attending a ek-long home missions conference at the Glorieta ptist Assembly in New Mexico. Sunday, January 5, 58, was set as the day of commitment.

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**ergy social security amendments approved:** The use Ways and Means Committee approved a bill to end for two years the period in which ministers, ssionaries and members of religious orders may elect ial security coverage. The deadline for election of h coverage (except for newly-ordained ministers) s April 15, 1957. The new measure, sponsored by p. Burr P. Harrison (D.-Va.) would extend the dead- to April 15, 1959.

●

**ssouri Synod appoints missionaries to Korea:** The theran Church-Missouri Synod will send its first mis- naries to South Korea in September, it was announced St. Louis, Mo., by Dr. Otto H. Schmidt, the denomina- n's secretary for foreign missions. Meanwhile, Rev. wald A. Waech, the synod's secretary of evangelism, l the denomination's congregations and mission sta- ns in Hawaii will conduct their first mission week October.

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**le Correspondence course spreads:** A Bible cor- pondence course started in 1949 by an American sionary in India for natives of that country is now d by twenty-nine mission groups in various parts of world. Rev. Don Hillis, a member of the Evan- ical Alliance Mission, who originated the course, said St. Petersburg, Fla., that the lessons are now printed forty-one languages and reach some 600,000 people ifty-one countries.

## ROAD

**erican Negro denomination plans seminary in Ghana:** African Methodist Episcopal Zion Church, an erican Negro body, plans to build a seminary in ana where natives of that country will be trained as isters or lay leaders, it was announced, at Accra, Ghana. Bishop Daniel E. Pope, who has charge of the church's work in West Africa, said the church also will build a number of clinics in Ghana.

●

**German Protestants launch village for homeless:** The foundation stone of a village for homeless foreigners, to be erected under the auspices of the Evangelical Church in Germany, was laid at Bielefeld, Germany. Pastor Rudolf Hardt, director of the "Colony of Mercy" at Bethel, presided. The new village will be operated by the Bethel institution, one of the world's largest charitable organizations, which recently celebrated its eightieth anniversary.

●

**Exchange visits on Latin America work:** Two Lutheran pastors from Germany and Switzerland will spend three months in Latin America to observe newest methods of evangelism and church organization among congregations there. A third Lutheran clergyman from Argentina will visit the United States for the same period and purpose. Making the trips will be Rev. Hans Neumeyer, head of the Lutheran training institute at Neuendettelsau, Germany, who will go to Brazil; Dr. Vilmos Vajta, director of the theology department, Lutheran World Federation, Geneva, who will visit Brazil and Argentina; and Rev. Hans-Juergen Ostrowski, of Buenos Aires, head of the La Plata Lutheran Synod in Argentina, who will come to the United States.

●

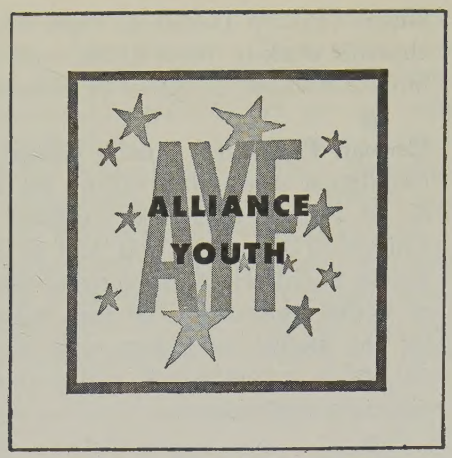
**Baptists study establishment of college in Nigeria:** Baptists are considering the establishment of a degree-awarding college in Nigeria, it was announced at Lagos by Dr. G. W. Sadler, out-going secretary for Africa, Europe and the Near East of the Foreign Missions Board, Southern Baptist Convention. He made the announcement at a dinner given in his honor by the Nigerian Baptist Convention on the eve of his retirement.

## PEOPLE

**Hold memorial service for Dr. Marshall:** A memorial service for Dr. Peter Marshall, United States Senate chaplain from 1947 to 1949, was attended by religious and diplomatic leaders from Great Britain, Scotland and America. The service was held in the Buchanan Street Evangelical United Congregational Church at Coatbridge, Scotland, where Dr. Marshall received his early Christian training. He was born at Coatbridge in 1902, migrated to America at the age of twenty-five and died in January, 1949.

●

**EUB church elects new bishop:** Dr. J. Gordon Howard, president of Otterbein College in Westerville, Ohio, has been elected a bishop of the Evangelical United Brethren Church. He will be stationed in Pittsburgh, Pa., as head of the East Central Area of the 793,000-member denomination. The area includes six conferences: Florida, Western Pennsylvania, New York, West Virginia, Erie and Virginia.




WELDON B. BLACKFORD, Editor

# Handling the Fall AYF Exodus

By MRS. GEORGE O. HALL

*Youth Secretary of the Southwestern District*

"Good-by. God bless you. We'll be praying for you!"

They're off to Bible school and college—Phyllis, Nan, Jack and Jim. They're off to train for the work to which God has called them, but what a hole their going leaves in our church! They were the backbone of our AYF! "How," you are thinking, "are we ever going to get along without them?" Must it be that with the "fall exodus" the AYF is to experience an appalling letdown?

How is this problem to be handled? With regret? A thousand times *no!* We would not have these young people return to us for anything in the world. We shared in their going forth to prepare for God's appointed work by continual prayer for each of them. How then are we to meet the problem? The answer is found in a new determination to "strengthen the things which remain" and to fill up the ranks.

The younger segment of the AYF, comparatively inactive while Phyl, Nan, Jack and Jim were in the fore of AYF leadership and devotion to the Lord Jesus Christ, must now move to succeed them so that no vacancy will exist. You, Tom, who used to count on "never-fail" Jim for help when you were responsible for an AYF service must now fill his shoes and lend the hand of assistance to others. It used to be that Nan's contagious joy, wholesome humor and willingness to work hard guaranteed the success of any social occasion. Can it be that you, Shirley, are the one to carry on in Nan's place? Who will take the lead now in the tract distribution program and in the monthly services at the mission? Jack always did. Now, Bill, the Lord is counting on *you.*

"By Thy grace we will!" This is the attitude of heart that will not only enable your AYF to keep its colors flying as bravely as before the "fall exodus," but will take your group forward to new victories in the Lord Jesus Christ.

There is something else to remember: in the glow of new experiences of blessing, growth, and usefulness in the work of the Lord, don't forget your "leaders-emeritus." Spend a fellowship evening devoted to them at least twice a semester. Write a "round robin" letter for each student, with all AYFers contributing a few lines of news and greeting.

Pack a box containing little necessaries such as stamps, tooth paste, soap and stationery, but be sure to leave ample space for bedtime snack ingredients. (Remember, they have no refrigerator to raid now!) They'll love you for it! But here is the gimmick: inform the student that he can expect another box only on the condition that your AYF receives a letter in return, plus an AYF program based on some good thing seen, heard or learned at school!

*Someone has said that a separated, consecrated life is:*

*Foolish enough to depend on God's wisdom . . .*

*Weak enough for empowering with His strength . . .*

*Base enough to have no honor but God's honor . . .*

*Despised enough to be kept in the dust at His feet . . .*

*Nothing enough for God to be everything.*

## Here's an Idea!

By MRS. EUGENE MUNGER

I noted on a recent Youth Page a special paragraph on tract distribution. I would like to suggest a splendid "door opener" idea that I read in *Ideas for Young People's Programs,* by Ken Anderson and M. Carlson.

"Some seem to think that the day of house-to-house evangelism is over. It doesn't need to be—not if you improve your method of spreading the gospel through this means.

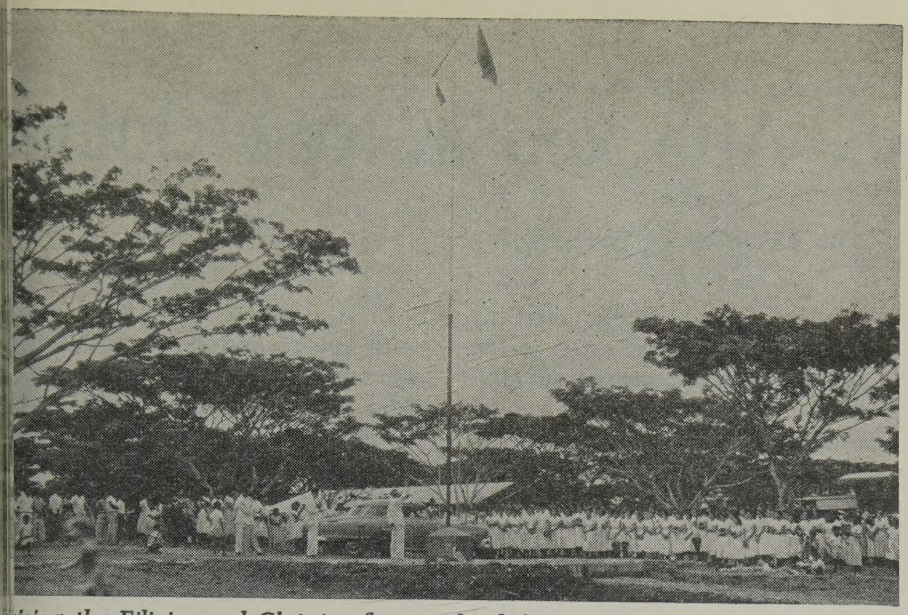
"Try this. Muster your forces for a house-to-house canvass, and conduct it in the form of a quiz. That is, at each house visited, your spokesman should say something like this: 'Mrs. Smith, I am from Calvary Church, over here on the corner, and our Young People's Society is having a little contest tonight. Could you quote three Scripture verses—John 10:9, John 3:16 and Genesis 1:1?' If she can't, your spokesman quotes them.

"Give an attractive prize to each one who is able to give the quotations, and also a small consolation award for those who can't. Leave a couple of aptly chosen tracts."

This could be adapted to telephoning and the mailing of the award and tracts.

## Youthformation

*Arlington, Tex.* God blessed at camp beyond our fondest expectations. With many old-time campers unable to come because of having to work in preparation for college in the fall, we still had a 35.6 per cent increase in paying youth campers—a total registration of 115, as compared to 95 last year. In 1953, the year before youth conference started, there were only about thirty young people at camp. And best of all, far beyond numerical gain, was the spiritual blessing, including the salvation of about twenty persons.



*ising the Filipino and Christian flags at the dedication of the new Ebenezer campus*

# The New Ebenezer Campus Is Dedicated

By REV. H. ROBERT COWLES

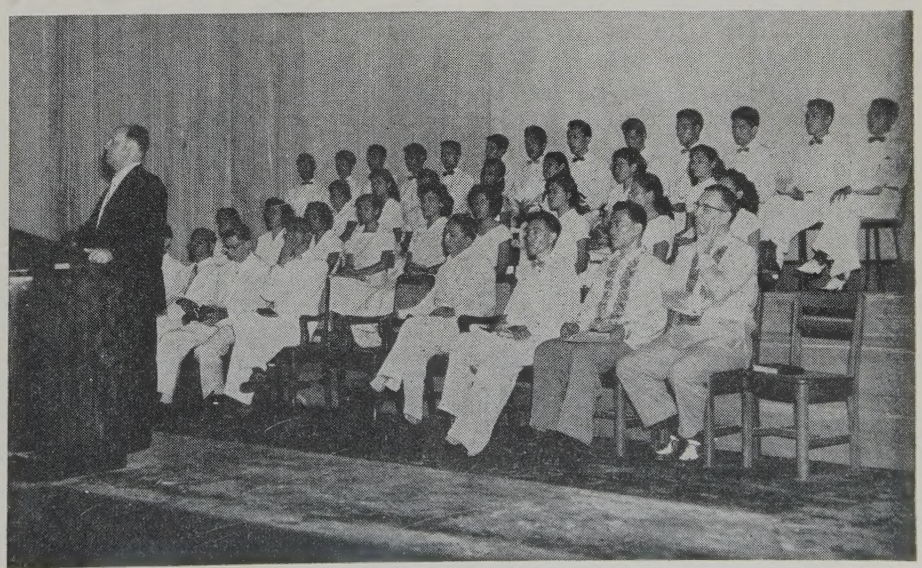
HE morning of July 12 a gentle in was falling in Zamboanga, hilippines. Heavy rains had been a ily occurrence for some time, but the day the new buildings for e Ebenezer Bible Institute were dicated the rain ceased and there as only sufficient overcast to mper the heat.

More than four hundred people owded the yet unfinished chapel ditorium. Speakers and other par-ipants in the program were seated on the platform. Behind them sat e Ebenezer Choir dressed in white. v. Florentino de Jesus, chairman the national church, presided. v. J. A. Dulaca, who had been airman for more than a decade, ered the prayer of invocation. Dr. mas Ferrer, vice-mayor of the ty of Zamboanga, represented the y, delivering an address of wel-me. Mr. Gordon Faris, Christian sinessman from Ottawa, Canada, d traveled half way around the rld to witness this event. Rev. R. Hess, registrar of the school, oke of Ebenezer's history from its ception nearly thirty years ago to e present. Rev. Fred Ruhl brought message in song, and Rev. Nathan iley, Vice-President of The Christian and Missionary Alliance, speaking from Second Timothy 2:2, charged the school to maintain the high spiritual standards that had characterized Ebenezer in the past. Rev. V. R. Pada, principal of Ebenezer Bible Institute, read the many letters and telegrams of greetings from sister schools and from Alliance headquarters in New York. He then accepted the keys to the buildings from Rev. Robert Cowles, chairman of the building committee. Rev. R. M. Landis, Mission chairman, offered the dedicatory prayer and Rev. Gervasio Dimaano, pastor of the Zamboanga Evangelical Church, pronounced the benediction.

The new buildings form a graceful arc across the perimeter of the inner drive. The library still is not completely furnished, but the classroom building has been in daily use since school opened in June by the 120 students now enrolled. The administration building, which houses the various school offices, is next and then the dining room. After that are the two dormitories and a number of smaller structures. Centered between the administration building and the chapel is the flagpole, with gravel paths converging on it from every direction. An impressive flag raising ceremony took place there after the dedication service and the Philippine and Christian flags occupy equal stations high above the campus.

Tasty Filipino dishes were served at noon under the spreading acacia trees surrounding the dining room. The afternoon was devoted to recreation and athletic contests. A capacity audience returned in the evening for the "Gospel in Song" presented by the music department of Ebenezer, a meeting crowned by the salvation of two Filipinos at the conclusion.

*Rev. Nathan Bailey, representing the Board of Managers, brought the dedicatory message at Calarian at the special observance on July 12. The choir gave a program in the evening.*



# Exploration Party Attacked in New Guinea

By MYRON BROMLEY

AT a point downstream from our station at Pyramid Mountain, the waters of the Wosi River drain into the Grand Valley of the Baliem. We consider the valley of the Wosi as the next objective in our advance with the gospel.

Under the leadership of Tom Bozeman, we organized a party to explore and to make contacts in this new region. Long before any of us had set foot in the Baliem our pilots had called this "Pass Valley" because it afforded one of the approaches for aircraft coming from the coast. That name still is the one we most commonly use. It was in this valley that the United States Army made an emergency glider landing strip in 1945. By means of it they rescued survivors of a sight-seeing party who had been in an army transport plane that crashed on a steep side of the pass. Outlines of the clearing are still plainly discernible from the air.

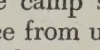
Two other missionaries, Rev. James Sunda and myself, Mr. Veldkamp, Netherlands administrative officer, and seven Kapauku carriers accompanied Mr. Bozeman. We started our trek at half past eleven the morning of July 30. Aside from a young warrior telling us that the people in Pass Valley had threatened to kill us if we came, everything seemed favorable for the journey. Such warnings are not unusual. Once we are settled in a place the people often try in this way to prevent our leaving their local area.

We have been in contact with people from Pass Valley from time to time. Several of them have been coming to Pyramid station to be treated for yaws. In July 1956 and in May 1957 some of us made visits to the glider strip and on the latter occasion one old man invited us to visit him, but not to stay.

The day of our recent experience some of the local people accompanied us to the river and ferried us across on rafts. By three fifty in the afternoon we had completed the crossing and paused to listen to the four o'clock broadcast from Hollandia on Mr. Veldkamp's receiver.

Nothing in the attitude of the people in villages we passed gave any indication of what was coming. When they asked us if we had come to stay we said that we were going to visit Keakwi, an important chief of whom I had heard. They advised our camping at the glider strip that night because there might be fighting in the valley. That was our intention. The camp site was only a short distance from us when we saw two men standing near a village with their spears erect. I left the trail to greet them, but they backed away. This was not an uncommon response and we proceeded on our way without concern. Before we realized what was happening we were encircled by warriors screaming battle cries. The carriers nearest us threw down their packs and scattered. (Three packs were not retrieved.)

My efforts to talk to the men were without effect. Men who had accompanied us from the river crossing said, "They want to fight with us; disregard them and let's go back to our village." In the excitement of the moment I could not think how to get their attention so that we could reason with them.



*This article is given as a call to prayer against the continual satanic opposition to the entrance of the gospel in the Baliem Valley.*

*Three definite requests are mentioned: That God will do the supernatural in causing the hostility of the people in the Pass Valley area to change to friendliness; that they and the others in the area will believe the statements made by the missionaries that they were on a mission of love, and that the natural fear aroused in the hearts of the missionaries will not deter them in their purpose to advance.*

Pressed upon by a band armed with spears and bows and arrows we began to withdraw slowly, but soon all of us were running. Our pursuers threw clubs and rocks, some of which found their mark, but most of the spears landed alongside the trail. Several of the Kapauku carriers were grazed with arrows and one arrow went through my shirt. Evidently the attackers' main purpose was to frighten us so badly we would never dare return. But some of them would probably have liked to kill us on the spot. Surely God and He alone is to be given the praise for restraining the violence of those men.

In our flight to the river crossing we became separated from each other. When I could run no more I slowed to a walk and it was some time before I overtook others of the party who had in turn become exhausted. Some of the tribesmen who had accompanied us on the trip stayed near as we fled and kept reassuring us that we could reach the river crossing.

It was past six o'clock before we had the river between us and our attackers. Two of the three missing packs contained the sleeping gear of two members of the party, and that helped settle the question of staying in a village there or returning to Pyramid. Mr. Bozeman had been hit on the foot with a heavy spear, but his boot protected him and he was able to walk. Mr. Sunda was the most painfully injured, having been hit in the back by a rock. However, on the walk home the Lord definitely relieved the pain and enabled him to continue the trip. We reached Pyramid about eleven thirty.

Some of the local people want to assist us in taking vengeance upon the people in Pass Valley. This offer, of course, we emphatically declined. There is danger that they

(Continued on page 15)

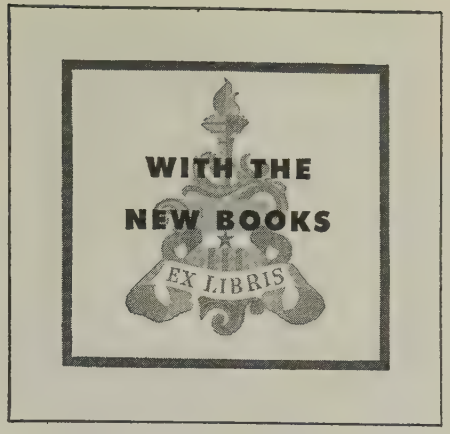
*the Rapture Next?* by Leon J. Wood. ondervan Publishing House (1956), rand Rapids, Mich. 120 pages, $2.00.

The author is a professor in Grand apids Baptist Theological Seminary id Bible Institute, where this volume id its beginning in a faculty study of e question as to whether the church ill escape the tribulation. The author ursued the study further and wrote is book.

It is an argumentative treatise setting rth a defense of the view that Christ ill rapture the church before the ibulation. By the same token it is a futation of the posttribulation view the rapture. While the tone of the iscussion is dogmatic, yet it is hearten- g to note that each member of the udy group felt "that continued fellow- ip with those who had come to accept e opposing view was possible and, ore, highly desirable. For they did ot believe the issue to be of sufficient portance to result in cleavage among hristian brethren, but rather that ose on both sides, who love the Word, ould continue to work together for e glory of God." Commendable arity!

A question naturally arises in evalua- ng a work of this kind as to whether actually represents the results of jective study and scholarly investiga- on. Did the study group come with en minds ready to examine the vidence without bias and willing to cept conclusions wherever they might ad? The author claims that they ntered the consideration with open inds. . . . They were aware that any who formerly held to the pretribu- tion position had recently changed to e opposite view" but "they were not illing to change simply because others creditable standing had done so. . . . And the result was that all those aving part in the study came to evalu- e the evidence as firmly in favor of e position already held." Certainly commendable approach!

What raises a question about objec- vity is that the investigators began un- itically with certain positive assump- ons. For example, it is stated on New estament authority that the tribula- on period of time is very definite, eing just seven years in length. (It ight be well for the faculty to test is assumption.) Consequently, no stinction is made between the "be- nning of sorrows" and the time of eat tribulation which, according to veral passages, is approximately three id a half years in length. By this sumption the only alternative to hrist coming at the close of the tribu- tion is to come seven years before.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It is inevitable that this kind of reasoning leads to begging the question. Example: The saints mentioned in Revelation are not to be accepted as evidence that the church will go through the tribulation because the church has already been raptured!—S. A. WITMER.

*The Rise of the Cults,* by Walter R. Martin. Zondervan Publishing House (1955), Grand Rapids, Mich. 117 pages, $2.00.

Dr. Martin is an expert on the subject of contemporary non-Christian cults. Here in brief he gives a summary of information about Christian Science, Jehovah's Witnesses, Unity, Mormonism and Father Divine. For the person concerned about a more adequate treatment of any one of these, a more detailed study would be required. However, the points of emphasis and their tension with orthodox Biblical teaching is given here.

It is unfortunate that the principal apologetic against each one of these heresies seems to involve attack upon the character of the founder. It is to be hoped that readers of this book will not fail to evaluate the significance of the deviations of the innovators of these cults, but they should surely not take this polemic approach as the most effective way to witness to the unfortunate people enmeshed in these particular errors.—J. F. SHEPHERD.

*Immortality,* by Loraine Boettner. Wm. B. Eerdmans Publishing Co. (1956), Grand Rapids, Mich. 159 pages, $2.50.

Dr. Boettner's latest book is worthy of attention from the Christian reading public. It is a popular treatment of the important and intriguing subject of life after death in a readable, inexpensive volume. The topics of physical death, immortality and the intermediate state are discussed in that order. Probably the last section will be of greatest general interest and most help. It could hardly be regarded as a thorough or scholarly treatment of the subject, but sound and helpful answers concerning the state of the dead, soul sleep, "second chance" probation and similar deviations are furnished. Many would benefit by careful study of the section on Biblical words for the place of the dead.

The author's sturdy Reformed theological view is reflected in the strong scriptural emphasis in dealing with his subject. However, this very view seems to have prevented his speaking with all the clarity and distinctness that the Bible does. For example, there is a disappointing lack of attention to the matter of the judgment seat of Christ, which is surely intimately related to the future state of believers. Only one scanty and rather indirect allusion is made to it. Again, Boettner points out that Christians do not sorrow as those who have no hope, but he does not mention the blessed hope of the Lord's coming. This seems to demonstrate that a theological bias which dismisses the possibility of a literal millennial reign of Christ may not only discard that aspect of God's plan but also becloud such an important teaching as the relation of the resurrection of the righteous and unrighteous dead and the time and nature of their respective judgments.

There is still a place for a book on eschatology that can avoid extremes and acrimony over details but still give a clear account of the sense in which Christians shall stand in judgment and yet escape the "resurrection of condemnation."

Boettner's book can be read with profit, but the discerning premillennial Bible student can fill in some important points that this fine scholar omits.—J. F. SHEPHERD.

## Books in Brief

*Malla Moe,* by Maria Nilsen and Paul H. Sheetz. Moody Press, Chicago. 253 pages. $3.00.

Malla Moe was a "character." She was so completely human that she was hard to live with, yet so wholly spiritual that God used her in an unusual soul-winning ministry in Africa for over sixty years. The story of her life is told with humor, understanding and great appreciation. Miss Nilsen is a 1932 graduate of Nyack Missionary College, then known as Missionary Training Institute.

THE ALLIANCE FAMILY

WELDON B. BLACKFORD, Editor

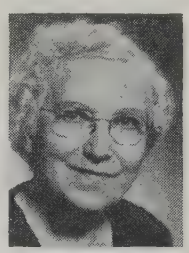
News reports may be sent direct to Rev. C. E. Harrod. The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### To the Fields

*Rev. and Mrs. Paul E. Carlson* sailed from San Francisco August 6, returning to Viet Nam for their sixth term. They will be stationed at Vinh Long.

*R. F. Patterson*
*Congo*

*Miss Ruthena F. Patterson,* R. N., left New York by plane August 8, returning to the Congo for her second term of service. She is appointed to the Medical Institute at Kimpese. She is a member of the C. & M. A. church in Windsor, Canada.



*M. L. Fulton*
*Congo*

*Misses Frances E. Eisensmith* and *M. Lenore Fulton* sailed from New York on August 8, returning to the Congo for their seventh terms, having first gone to the field in 1925. Miss Eisensmith, a member of the Hope Church in Indianapolis, Ind., is to be stationed at Lemba and will be in charge of the field-wide women's work. Miss Fulton is a member of the Greenwood Avenue Church in Toronto, Canada. She is to be stationed at Kinkonzi as a teacher in the Bible school.

*F. E. Eisensmith*
*Congo*

*Rev. and Mrs. Jack F. Shepherd* and children, Cynthia and Jack, Jr., sailed from Seattle on August 17 for the Philippine Islands. The Shepherds began their missionary service in West China, and in 1949 were transferred to the Philippine Islands, where they completed their first term. In 1954 Mr. Shepherd was released for a teaching ministry in the St. Paul Bible Institute. They will be stationed at Calarian, Zamboanga, where they will teach in the Ebenezer Bible Institute.

*Rev. and Mrs. P. E. Carlson*
*Viet Nam*

### On Furlough

*Miss Eunice Boehnke* and Freddie Eck arrived in Miami by plane from Chile on August 11. Miss Boehnke has completed her first term, during which she did secretarial work in the chairman's office as well as regular missionary work in the city of Temuco, especially among the young people. Miss Boehnke's home is in Chicago, Ill. Freddie Eck is the son of Rev. and Mrs. E. C. Eck and has come home to continue his education.

*Rev. and Mrs. Edgar A. Truax* arrived in New York August 17 from Thailand, completing their fifth term of foreign service. They were stationed at Udorn, working among the Chinese.

*Rev. and Mrs. Marion G. Griebenow* and daughter, Lois, arrived in New York August 19 from Jerusalem. Their previous missionary service was in West China. Mr. Griebenow has been Board representative for the field of Israel.

## Missionary Treasury

July, 1957

| | |
|---|---|
| General Fund | $281,368.85 |
| Designated Specials | 33,831.31 |

Although this reported income for July represents a generous income for a summer month, our expenses were approximately $40,000 greater than the amount received. Very large expenses for the outgoing of new missionaries as well as the regular furlough transportation have brought our monthly expenses for July to an all time high.

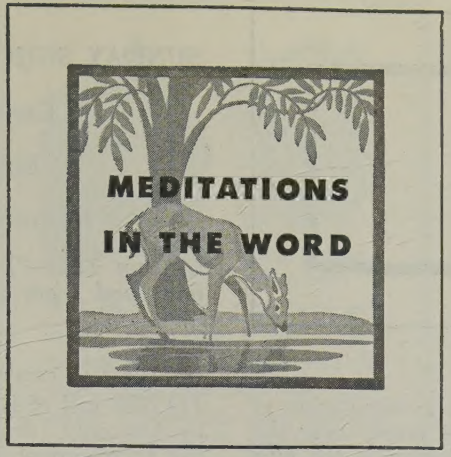
The continued generous help and prayer support of our people will be greatly appreciated so that we may continue to pay full allowances for all of our missionaries and send out without delay the new missionaries already appointed for this year.

Gifts for the month of July are covered by our receipts Nos. 9628 to 11199 and 628 to 750. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
*Treasurer.*

*Rev. and Mrs. Jack F. Shepherd and family, Philippines*




Compiled by EDITH M. BEYERLE

### *Sunday*

:ADING—Joshua 14:6-15.
:XT—*"Hebron . . . became the in-ritance of Caleb"* (verse 14).

Hebron represents a special in-ritance; something more than the dinary lot of the tribes. Caleb's act pressed a holy ambition which is orthy of our imitation. God is pleased have us claim all there is for us in is great redemption. The Master was t angry with James and John when ey wanted more than their brethren. ne prophet of old was angry with rael's king when he was willing to ke so little, and reproved him that had not struck five or six times with e arrows of faith upon the ground. here is more for each of us than an dinary Christian experience. God has oice possessions for choice spirits, d He lets each one of us decide for urselves how much we will have. He always watching with loving jealousy see how earnest our spirit is, and w much of our high calling in Christ sus we will claim.—A. B. SIMPSON.

*ay for The Island World; Eastern, uth Pacific Districts, Mexico.*

### *Monday*

:ADING—Philippians 1:8-18.
:XT—*"Be sincere and without offence l the day of Christ"* (verse 10).

Sincerity is just wholeheartedness. means, literally, "without wax." You ve seen figures put together with ax. At first sight they seem all of a ece; you may look at them long with-t detecting the imposture. If you ant to detect it at once, you must ply heat to it. . . . The fire will t so much destroy it as destroy its ception; it will send it back to its iginal elements. The fire of God does t destroy; it restores things to their rmal state. The wax filler is the al destroyer. It breaks the harmony nature; it takes things out of their ace, it joins together what God has t asunder. And the fire breaks the se union. It annuls the marriage tween a saintly aspect and a selfish ul.—GEORGE MATHESON.

*ay for India; Western Pennsylvania strict, Puerto Rico, Jewish Work.*

### *Tuesday*

ADING—John 3:13-21.
XT—*"God so loved . . . that he ve"* (verse 16).

If we are truly saved and born into s family, the sons of God, we can-t help but be missionary-minded. r our heavenly Father was so mis-nary-minded that He did not keep en His only begotten Son at home, t sent Him into the world to be a ssionary. Our Lord Jesus Christ was missionary-minded that He . . . d on the cross. As soon as He got me He sent another missionary to e world in the Person of the Holy Spirit. The Holy Spirit is so missionary-minded that He is moving and influencing the believers to see the need of the world. He has written a long missionary letter to His people on the pages of our Holy Bible. If we read the Bible with mind and ears open to the voice of the Spirit, we cannot overlook those great missionary passages. —ANDREW GIH.

*Pray for Africa; Western, Western Canadian, Southeastern Districts.*

### *Wednesday*

READING—Revelation 4:4-11.
TEXT—*"Holy, holy, holy, Lord God Almighty"* (verse 8).

*O Master, at Thy feet*
*I bow in rapture sweet!*
*Before me, as in darkening glass,*
*Some glorious outlines pass*
*Of love and truth and holiness and power*
*I own them Thine, O Christ, and bless*
*Thee for this hour.*

*How can the lip be dumb,*
*The hand all still and numb,*
*When Thee the heart would see and own*
*Her Lord and God alone?*
*Tune for Thyself the music of my days,*
*And open Thou my lips that I may show Thy praise.*
—FRANCES RIDLEY HAVERGAL.

*Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.*

### *Thursday*

READING—Matthew 19:16-29.
TEXT—*"Every one that hath forsaken . . . shall receive . . . shall inherit"* (verse 29).

What blindness to fear to be too much occupied with God! Let us plunge into His bosom. The more one loves Him, the more one also loves all He would have him do. This is the love that consoles us in our losses, softens our crosses, detaches us from all that is dangerous for us to love, protects us from a thousand poisons; that shows us a blessed mercy shining through all the ills from which we suffer and discloses to us a glory and eternal felicity even in death. Why do we fear to be too filled with Him? Is it an unhappiness to be unladen of the world's heavy yoke, to carry Jesus' light burden? Should we fear to be too happy, too delivered from ourselves and the caprice of our pride, the violence of our passions and the tyranny of this deceitful age?—FÉNELON.

*Pray for South America; Southwestern, Pacific Northwest Districts.*

### *Friday*

READING—1 Samuel 28:19-25.
TEXT—*"The Lord will also deliver Israel with thee into the hand of the Philistines"* (verse 19).

The sad commentary on this failure of Saul to obey God is the fact that he did not suffer the consequences of his sin alone: he carried the entire nation with him into the judgment of God. This is one of the unalterable laws of life since "none of us liveth to himself." Sin is far-reaching in its working and its effect. Had King Saul been careful to obey God's command implicitly Israel would inevitably have followed his example, but he chose to disobey and the nation followed him. His willfulness spread to an entire nation (15:9), and God's judgment, to be righteous, had to include the whole people. God expects His people today to hearken to His voice and do as He directs. He knows how tragic may be the end of willful disobedience, not only to an individual involved, but to the many onlookers.—PAMEH.

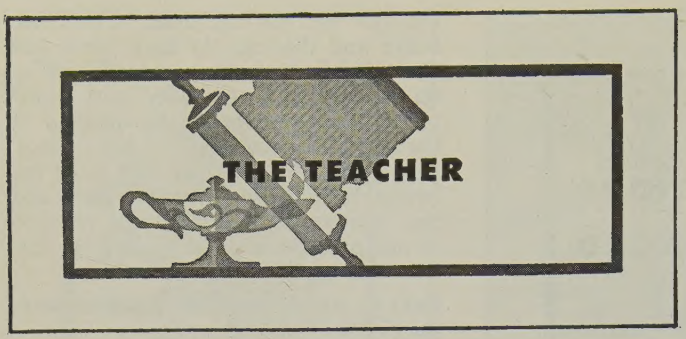
*Pray for China, Hong Kong; Northwestern, New England Districts.*

### *Saturday*

READING—Ephesians 2:1-10.
TEXT—*"We are . . . created . . . unto good works"* (verse 10).

Here Paul reminds us of three things. First, we are created in Christ. This does not mean the visible creation which gives us physical status but the new creation which makes us spiritual beings. Second, we are created for good works. We can never buy salvation by doing good. The rich young ruler lived an upright life but that was not enough. Christ told him that he lacked one thing—he should follow Him. Then when we become followers of Christ we are driven by an inner desire to do good. God is in need of coworkers. He wants us to use our talents and abilities in His service. Third, God wants us to discharge faithfully the various duties He has given us to do. Paul calls it to "walk in them," not just once in a while but constantly and consistently. Pray today for grace to dedicate our lives unto good works (Matt. 5:16).—UNKNOWN.

*Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.*




By DON J. KENYON

## SUNDAY SCHOOL LESSON—SEPTEMBER 15, 1957

### Ezekiel: The Work of a Pastor

Ezekiel 1:1-3; 2:1-5; 34:11-16

DEVOTIONAL READING—Ezekiel 34:23-31

GOLDEN TEXT—*"Ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."*—EZEKIEL 34:31.

BACKGROUND AND LESSON ORIENTATION

At an early age Ezekiel was carried with a deportation of captives into Babylon and settled with his family near the river Chebar. He began his prophetic ministry in the fifth year of Jehoiachin's captivity. Seven years later he and his colleagues heard of the destruction of Jerusalem. He was about thirty years old when the news arrived, the age in which priests began their ministry. Although a captive, he seems to have moved about with perfect liberty as he delivered his messages of warning and encouragement. He possessed a great potential to leadership and was consulted by Israel's elders for advice (8:1; 14:1) which was not always heeded (33:30-33). He admired Jeremiah and followed his trend in preaching. His prophecies were mostly judgments, promise of restoration and hope.

CONTEXTUAL CONSIDERATIONS

(1) The call of Ezekiel came with a spectacular vision seen by him only (described in 1:4-28). It was a revelation of the transcendent God. This vision gave his prophecy the stamp of authority and assured the captives that their God was omnipresent. (2) After this vision Ezekiel received his call from God. God caused him to eat a scroll which was sweet in his mouth but bitter in his inward parts. The symbolism is reflected in the ever-widening scope of Ezekiel's prophetic message, including the judgments against Israel's enemies. (3) The thirty-fourth chapter gives the theme of the lesson. The shepherd passage, one of the most complete in the Bible, is a full development of the imagery. In the passage before us it is God who is the shepherd, rather than Ezekiel.

SIMPLIFIED OUTLINE

1. *The Call of the Prophet*—Ezekiel 1:1-3.
2. *The Prophet and His People*—Ezekiel 2:1-5.
3. *God, Israel's Shepherd*—Ezekiel 34:11-16.

KEY WORD ANALYSIS

(1) "Captives" (1:1). It was a Babylonian policy to deport prisoners of war to some area beyond their homeland and then permit them to lead a normal existence. It broke the will to resist by aggression. They utilized the man power and brain power of the captives, strengthening their own economy. They were not herded together in concentration camps but they were still vassals to their captors. It was in Babylon's ghetto that the Jews learned the art of business.

(2) "Impudent" (2:4), a hardness of countenance. Ezekiel was made aware of the hard faces and hearts of his congregation. The two usually go together, the latter being the cause of the former.

COMMENTARY ON THE PRINTED TEXT

1. *The Call of the Prophet* (Ezek. 1:1-3).

In the thirtieth year of the life of this young Levite, the year in which he normally would have assumed his priestly ministry, God laid hold upon him to become His mouthpiece and the shepherd for His people. His prophecy is something of an autobiography. He and his people were all in the same predicament.

After centuries of freedom God's people were again a slave nation. King Jehoiachin, a ruler of only three months, was carried with his court into Babylon. It was the fifth year in Babylon, seven years after the city fell, that God called Ezekiel. The vision was privately given to the prophet, as well as a call to assure him that he had been laid hold upon by God.

2. *The Prophet and His People* (Ezek. 2:1-5).

Ezekiel, prostrated by the awesome vision, was set upon his feet by God and given the burden of his prophetic message. Ezekiel was also empowered by an infusion of the Spirit. The Septuagint makes this more vivid: "And the Spirit came upon me, and took me up, and raised me and set me on my feet: and I heard Him speaking to me."

Ezekiel was sent to a nation of ingrates. The captivity was to become God's method of purging His people of their persistently divided heart. God characterized His people as hardhearted and hard-faced. Their crime was basic rebellion to God's will.

It was almost as if God were saying: "Here is your parish and I am going to tell you exactly what they need." He assured His messenger that truth would be his weapon. He had no power to transform lives. The stamp of divine authority would be upon his words.

3. *God, Israel's Shepherd* (Ezek. 34:11-16).

God assured the delinquent nation that He had not given them up. He would personally undertake, with persistent grace, to lay hold of their hearts. There is an amazing parallel between this and John 10. There God incarnate reveals the identical truth, virtually as a redemptive fulfillment of this portion.

God's assurance of restoration was not so much for a homecoming as a continuance of His redemptive purpose in the captive and disobedient nation. He was yet to make something from the clay He had chosen. The Messiah was still in the loins of the holy seed. In short, their present predicament was not the end; God was not finished. They were still a people of divine destiny.

However, the vessels of God's holy temple must be of beaten gold. There was yet too much alloy in them. The captivity was not a tragedy but a crucible of God's own persistent love. If they were fed by God they would be nurtured until they became God's mature sheep, but they must pasture where He fed. With wisdom, prudence and divine judgment He Himself decreed where they should pasture. Thus man is, redemptively, the product of God's own workmanship.

HELPFUL HINTS FOR LESSON PREPARATION

The teacher should study Psalms 23 and 139 and John 10:1-18 as orientation. The predominant passage is Ezekiel 34 where it is evident that it is not Ezekiel's shepherdhood under consideration. He was a faithful servant of God, but God is the Shepherd-Preserver of His own. This lesson is a masterpiece for making man aware of the omnipresent God who is continuously active among His elect people.

## Exploration Party Attacked

*(Continued from page 10)*

y consider this a weakness and ume a hostile attitude toward us mselves. We pray that they will lieve us when we say that we love attackers and that they will derstand what it means.

It is reported that the packs we t behind and the radio were own into the river. But other orts state that one of their men s grazed by a shot when Mr. ldkamp fired his pistol to distract l frighten the warriors and that the reason for their not return- the packs. Actually they paid attention to the firearm except increase the violence of their uting and throwing weapons at We are trying to arrange with em to send the reportedly unded man to us for treatment. All of us acknowledge that in all lives we have never been so htened. This can become as ch a barrier to advance as is the stility of the people. We under- nd that Keakwi and Kutelu iefs) gave the orders for the ack. If that is true we are proba- cut off from any access to them. wever, we shall continue to try contact them.

We praise God that in the three jor incidents when our mission- es have been in serious danger Mr. Mickelson in mid-valley in 54; Messrs. Van Stone, Rose and nehan in mid-valley in 1955, and v—no one has been killed or per- nently injured. We take courage m the experience of Messrs. Lar- and Gibbons in the lower Ilaga lley, who after their first harass- encounter with the people have nd them very responsive. The d will keep us in faith regard- s of the difficulties. They are not rthy of mention in comparison h those of Paul, and totally ignificant in the shadow of the ss. ◆ ◆ ◆

## Local Conventions

**Convening September 5-15**

*(Supplementary listing)*

**v England District**

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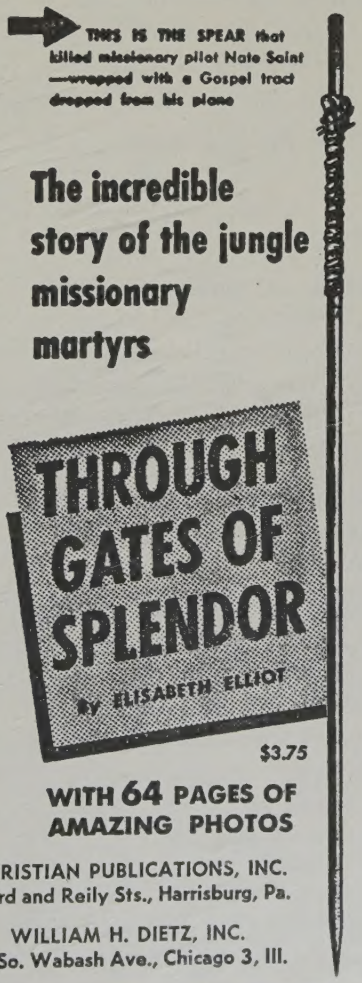


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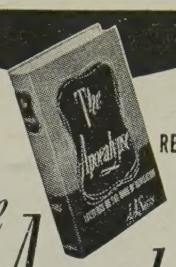


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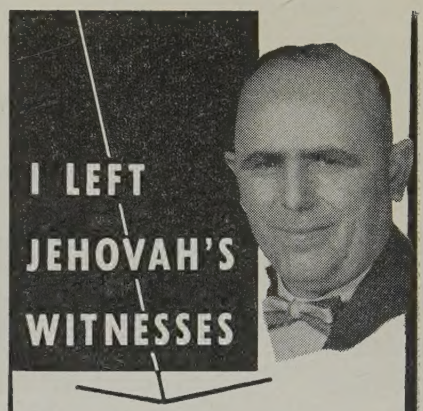


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*Faculty, staff and guests at the dedication of Ebenezer Bible Institute*

# Ebenezer Bible Institute Relocated

AS Ebenezer Bible Institute has grown so have the churches in the Southern Philippines grown. But during the war the doors of Ebenezer were closed and the buildings suffered from neglect and abuse. Some were destroyed. While the training program for workers was at a standstill, the churches continued to flourish. This was particularly true among the tribes of the interior.

After the war not enough students could be accommodated to insure the needed number of workers. It was soon apparent that such buildings as could be built on the already crowded campus at Tetuan, a suburb of Zamboanga City, would not be sufficient.

In 1950 the field conference purchased a tract of land in an area called Calarian, four miles from downtown Zamboanga. In faith the missionaries and Filipino Christians, together with the Board Representative, met on that site in 1953 to break the ground. The tremendous cost of a complete transfer of the entire school was enough to stagger their faith, and the threat of further warfare in the East was an ominous cloud; still they "hoped against hope."

As churches and friends in the homelands heard about the undertaking they too focused their prayers upon Ebenezer. Slowly the gifts of money from abroad and from Filipino churches began to accumulate, but the goal seemed a long way off. All the while the pressure upon existing facilities increased.

The new campus at Calarian is a tremendous testimony to God's faithfulness and of His care for His Church. On July 12, at the dedication of the new buildings, the audience was stirred with deep emotion. Against the background of the history of God's provision "hitherto," the marvel of His latest glorious provision evoked heartfelt praise. At the same time a solemn sense of responsibility gripped everyone present at the realization that "unto whomsoever much is given, of him shall be much required."

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